ECONOMIC STRUCTURE

or in kind. In the course of a long ceremony, two or three times they may get money, twice or thrice some grain or a few brass or bell-metal utensils, and ultimately a set of new clothes. Like the other castes, the barber and the washerman also work independently outside the system of these traditional arrangements.

OTHER CASTES

Before describing the system of family affiliation between the Madiga untouchables and the agriculturists, brief mention should be made of the other castes in the village.

There is only one family of Katike (Hindu butchers) in the village. In point of social status this family ranks equal to the Kapu group. The head of the family slaughters goats and sheep and sells meat to the villagers. The Muslims slaughter their goats and sheep separately or buy their requirement of beef from the market in the city. Shamirpet is largely a Hindu village, and partly out of regard for the sentiments of the majority community, and partly to avoid trouble, the Muslims do not slaughter cows in the village.

The solitary family of the Darzi (tailor) with an old sewing machine is obviously a new addition to the population of the village. Even by modest city standards the abilities of this tailor in his craft must be regarded as rather crude. Yet he has a fairly good business in the village. Except for the well-to-do people, and a few others who maintain regular contact with the city, all others either buy cheap ready-made clothes, or they get their tailoring done by this man in the village, who also attracts considerable custom from nearby villages.

The families of Vaddars (stone-workers) always have sufficient work, either in Shamirpet itself or in some of the neighbouring villages. Those who can afford a house of a superior type have it built of stone. Use of bricks is very rare in this part of the country and thus practically all substantial houses in the village are of stone. The rocky surroundings of the village provide an ample supply, and the Vaddars, adept in the traditional technique of breaking and shaping stone, turn it into a useful building material. Because of their crude technique the work of the Vaddars is very hard indeed and entails considerable physical exertion. Payment for this work is generally on the basis of piece wages. In the busy agricultural season the Vaddars accept other work also [illegible] wages.

practices or with their methods of cattle keeping. Compulsory vaccination and inoculation were introduced. The village people did not clearly understand the implications of the political movements that were developing in the city. The Muslims, thinking that they belonged to the 'ruling race', supported the Nizam and later the communalist Muslim party. The educated and city-influenced Hindus had sympathy with the Arya Samaj (a Hindu revivalist and reformist body), and the State Congress (a democratic political party affiliated to the Indian National Congress and dedicated to the ideal of self-government and democracy within the State), but could not express their sympathies openly. At least outwardly the landed Hindu peasantry maintained a loyalist attitude towards the established authority. These were the major influences that operated in the community. Nearly all of them had a slow and uncertain start, but gradually their intensity and effectiveness increased. As an outcome of their operation, at the close of the Jagir period, we get a picture of the village which is very different from the one that it would have presented in the pre- or early-Jagir period.

What then are the main lines of variation? In what spheres of community life are the changes most pronounced? As we find them most pronounced in material culture and technology, it would be appropriate to begin our analysis of change with this aspect of life. These changes have resulted in the acquisition of new habits and styles, of new tools and technological processes, and of a new outlook on things in general.

In the dress and ornaments of the village people there has been very noticeable change. The old-style peasant dress is now giving way to new-style clothes cut and stitched in imitation of the urban style. While it is still common to see an Indian lower garment—Hindu *dhoti* or Muslim *pyjama*—Western-style shirts with collars have mostly replaced the native upper garments. In the former times only the village headman, rich Reddis and Muslims, and the high-caste Brahmins and Komtis wore 'respectable' and semi-urban clothing, and that too only when they were to receive an important visitor or while going to the city. With the exception of this small minority, all others wore the traditional peasant dress. Spinning was done on the hand-wheel at home and cloth was woven by village weavers. Now the situation has changed. At present hardly any spinning is being done by the people, and the village weaver buys his yarn from the 218 shops in the city.